

التذكرة و البيان في مسألة إطلاق العبارة (بشرط الكمال) في الإيمان



Compiled by: Musa Millington

الحمد لله رب العالمين و الصلاة و السلام على رسوله الكريم على نبينا محمد و على اله و صحبه و سلم.

All praise is due to Allah *ta'ala* who has not left anything unclear regarding his book. As he said in the Noble Qur'an:

“ما فرطنا في الكتاب من شيء”

We have not left anything out of the book.

All praise is due to him who has sent us the Messenger (*salallahu alaihi wa sallam*) with the religion of truth to overcome all other religions. And indeed after the Messenger (*salallahu alaihi wa sallam*) he has left us with the scholars of the Sunnah to this day, those who take away from the book of Allah and the Sunnah the misinterpretations of the ignorant and the ascriptions of the extremists. They are those who Allah has commanded us to return to in order to gain knowledge of this religion as he has said:

“فاسألوا أهل الذكر إن كنتم تعلمون”

Ask those of the *Thikr* remembrance if you do not know.

And I proceed.

Although these statements have been written in the previous treatises and re-iterated I have chosen to compile it in this separate document with some extra speech by Shaikh 'Ali Ash Shibal, Shaikh Abdur Rahmaan Ibn Naasir Al Barrak and Shaikh Bazmool since they are important regarding this issue. And this is in accordance with the statement of Allah:

“و ذكر فإن الذكر تنفع المؤمنين”

And remind because reminders benefit the believers.

And I have divided this document into three parts:

- The statements of the scholars regarding Imam Ibn Hajar's speech.
- The statements of the scholars regarding Shaikh Al Albani's speech.
- General statements of the scholars, questions and answers.

May Allah bring benefit through this small effort.

Musa Millington.

THE SCHOLARS REGARDING THE SPEECH OF IBN HAJAR AL 'ASQALANI':

Shaikh 'Abdul 'Azeez Ibn Baaz

He said regarding the speech of Ibn Hajar Al 'Asqalani in his interview with Mishkaat Magazine:

Al Mishkaat: **Al Haafidh Ibn Hajar mentioned in *Fath Ul Bari* when he spoke about the issue of Imaan and actions , and whether or not it enters into its definition, and he mentioned that it is a condition of completeness. Al Haafidh said: “And the Mu'tazilah said: They are actions, speech and belief and the difference between them and the Salaf is that they made action a condition in its correctness and the Salaf made it a condition for its completeness.”**

Ibn Baaz responded:

No, it is a part of Imaan, it is not a condition, it is a part of Imaan. Imaan consists of statements, actions and beliefs, Imaan is made up of statements actions and beliefs according to Ahlus Sunnah Wal Jama'ah.

Al Mishkaat: **There are those who say that it enters into Imaan but it is a condition of completeness?**

Ibn Baaz: No No, **it is not a condition of completeness**. It is a part, a part of Imaan. **This is the statement of the Murji'ah** who say that Imaan is statement and belief only. And some say it is acknowledging Allah's existence and some say belief. All of this is wrong. The correct statement is that of Ahlus Sunnah that Imaan is statements, actions and belief, as in Waasiteeyah. It increases with obedience and decreases with disobedience.²

-المشكاة: ذكر الحافظ ابن حجر في الفتح عندما تكلم على مسألة الإيمان والعمل، وهل هو داخل في المسمى، ذكر أنه شرط كمال، قال الحافظ: (والمعتزلة قالوا: هو العمل والنطق والاعتقاد، والفارق بينهم وبين السلف أنهم جعلوا الأعمال شرطاً في صحته والسلف جعلوها شرطاً في كماله).

فأجاب الشيخ: لا، هو جزء، ما هو بشرط، هو جزء من الإيمان، الإيمان قول وعمل وعقيدة أي تصديق، والإيمان يتكون من القول والعمل والتصديق عند أهل السنة والجماعة.

-المشكاة: هناك من يقول بأنه داخل في الإيمان لكنه شرط كمال؟

-الشيخ: لا، لا، ما هو بشرط كمال، جزء، جزء من الإيمان. هذا قول المرجئة، المرجئة يرون الإيمان قول وتصديق فقط، والآخر يقولون: المعرفة. وبعضهم يقول: التصديق. وكل هذا غلط. الصواب عند أهل السنة أن الإيمان قول وعمل وعقيدة، كما في الواسطية، يزيد بالطاعة وينقص بالمعصية.

¹ Which is the speech translated by Amjad Rafeeq in Usool Us Sunnah without clarification. Sadly he continues to justify his usage of it. We ask Allah's help.

² http://rabee.net/show_book.aspx?pid=3&bid=260&gid=0

Shaikh Saalih Aal Ash Shaikh

And the following took place in one of Shaikh Saalih Aal Ash Shaikh's classes. And although the student was not reading from Fath-UI-Bari **he read from one of the statements of Shu'aib 'Arnaut who had the exact expression of Ibn Hajar in his notes on Tahaweeyah.**

Questioner: There is a comment from some brothers:

Shaikh : Read the notes.

Student: In the name of Allah the beneficent the merciful and may peace and blessings be upon the best of the Prophets and Messengers. The people have much difference regarding the definition of Imaan. Malik, Shafi'ee, Ahmad, Al Awza'ee and Ishaaq Ibn Raahuyah and the rest of Ahlul Hadeeth, and the people of Madeenah and the Thahireeyah, and some of the Tabi'een say that it is belief in the heart, affirmation of the tongue and actions of the limbs.

He said (Shu'aib Arnaut): And it is the statement of the Mu'tazilah also because they said Imaan consists of actions and statements and belief and the difference between them and the Salaf is that they brought actions as a condition for its correctness and the Salaf brought it as a condition for its completeness. See Sharh Us Sunnah to the rest of it.

Shaikh : This is incorrect, his notes are incorrect. Firstly that is not the statement of the Mu'tazilah. Secondly the difference between Ahlus Sunnah and the Mu'tazilah is not this. Ahlus Sunnah do not see that Imaan is a condition rather they see it is a pillar because what has entered into its definition is a pillar. Are these the notes of Shu'aib?

Questioner: Yes:

Shaikh : This is not free from error. This is incorrect speech. Is this the 1413 print No this is not correct. His notes are wrong. All of his notes are incorrect. He made it that the statement of Ahlus Sunnah that Imaan is statement of the tongue and belief in the heart and actions of the limbs is similar to that of the Mu'tazilah and this is incorrect. **And then he made it that actions according to the Salaf are a condition for its completeness** and made it for the Mu'tazilah a condition for completeness and this is also incorrect. **All his notes are built upon the understanding of the Maaturidis in most cases. Meaning, he goes in the direction of the Maturidis in this issue.**³

سائل] هنا تعليق لبعض الإخوان] وقال له

الشيخ] اقرأ التعليق]

بسم الله الرحمن الرحيم، والصلاة والسلام على أشرف الأنبياء والمرسلين: اختلف الناس فيما يقع عليه اسم الإيمان [السائل] اختلافاً كثيراً، فذهب مالك والشافعي وأحمد والأوزاعي وإسحاق بن راهويه، وسائر أهل الحديث، وأهل المدينة رحمهم الله، وأهل الظاهر، وجماعة من التابعين إلى أنه تصديق بالجنان وإقرار باللسان وعمل بالأركان

³ <http://www.abouasem.net/details-81.html>

قال: وهو قول المعتزلة أيضاً، فإنهم قالوا: الإيمان هو العمل والنطق والاعتقاد، والفارق بينهم وبين السلف أنهم جعلوا الأعمال شرطاً في صحته والسلف جعلوها شرطاً في كماله. وانظر شرح السنة إلى آخره

ج/ هذا غلط، التعليق هذا غلط

أولاً: ليس هو قول المعتزلة

ثانياً: ليس الفرق بين أهل السنة والمعتزلة، أهل السنة لا يرون العمل شرط يروونه ركن لأن ما أُدْخِلَ في المسمّى فهو ركن هذا تعليق شعيب؟

[الساائل] نعم

هذا ليس بسليم، هذا الكلام غلط، هذه أي طبعة، رقم 1413؟، لا هذا ما هو صحيح؛ تعليقه غلط

كل تعليقه غلط، هو جعل أن قول أهل السنة أن الإيمان قول باللسان وتصديق بالجنان وعمل بالأركان جعله قولاً للمعتزلة، وهذا ليس بصحيح، ثم جعل أيضاً الأعمال عند السلف شرطاً في الكمال، وجعله عند المعتزلة شرطاً في صحة الإيمان، وهذا شرح "أيضاً ليس بصحيح، كل تعليقه مبني على فهم الماتريديّة في الغالب؛ يعني ينحو منحى الماتريديّة في هذه المسألة الطحاوية : 593/1

Question to Shaikh Abdur Rahmaan Ibn Naasir Al Barrak:

One of the brothers wrote on the issue of Imaan and he came with the speech of Imaam Ibn Hajar that the Salaf's view was that Imaan consists of statements actions and belief and that actions are a condition of Imaan. Therefore another brother clarified that this definition of Imaan was incorrect because:

- It is general (the speech can be taken into many different ways)
- It is from the speech of the Murji'ah

Then he came with the speech of the scholars such as Ibn Baaz, Saalih Aal Ash Shaikh, Saalih Al Fawzaan and Shaikh Rajihi. However, the brothers who wrote the speech of Ibn Hajar said:

“This speech is according to the intention of the person and the Usool that he operates from.” Is there any advice for the person who wrote the speech of Ibn Hajar in this matter?

Shaikh Barrak:

There is nothing worthy of worship except Allah and there is no might and power except by Allah.

Actions, my brother, this needs long speech however **Ahlus Sunnah believe that Imaan is belief in the heart and affirmation by the tongue and actions by the heart and the limbs this is what is Imaan.** Therefore *the one who does not do actions does not have Imaan ,he must have actions of the heart.* There must be something from the actions of the heart which results in actions of the limbs. If a person believes but there is no love in his heart for Allah neither any fear or hope or reliance, yes, this is nothing whatsoever.

Take the example of Abu Taalib, Abu Taalib believed, Abu Taalib believed but there was no submission in his heart and there we no actions, only belief. There must be actions. **Therefore, it**

is impossible to have Imaan without actions, it is impossible. A person say there is nothing worthy of worship except Allah and that Muhammad is his Messenger and he does not pray one Rak'ah for Allah and he does not fast and he does not make Hajj and he does not make Jihaad what meaning does it have to his statement that there is nothing worthy of worship except Allah and that Muhammad (*salallahu alaihi wa sallam*) is his Messenger. This is only speech.⁴

Shaikh Ali Ash Shibal

He is the scholar who wrote the book *al-Tanbeeh 'alaa al-Mukhaalafaat al-Aqadiyyah Fil-Fath al-Baaree*⁵. He said regarding the statement of Imam Ibn Hajar:

Al Haafidh Ibn Hajar (*rahimahullah*) was incorrect regarding this issue since actions can be *shart kamaal* (condition of completeness) and it can be *shart sihhah* (condition of correctness) and it can be something preferable (to do). **As for taking actions out of Imaan by making it one of its conditions this speech is incorrect. Actions are from Imaan by the agreement of the Salaf. Imaan consists of belief, statements and actions. From them which are pillars meaning that Imaan is not correct without it. And from it is that which is obligatory and from that which is preferable. Yes.**⁶

⁴ <http://www.dawahfromyemen.info/audio/ShBarrakonEman.mp3>

⁵ Same book that Amjad Rafeeq quoted in <http://www.salaftalk.com/threads/977-Ibn-Hajar-al-Asqalani-and-al-Eemaan-Response-to-a-Faajir-Kadhdhaab?highlight=shibal>

⁶ <http://www.dawahfromyemen.info/audio/shibalclarification.mp3>

THE STATEMENTS OF THE SCHOLARS REGARDING SHAIKH AL ALBANI'S SPEECH

Speech of Shaikh Saalih As Suhaimi:

Shaikh Saalih As Suhaimi said in his defense of Shaikh Naasir Ud Deen Al Albani:

“The first angle: There is generality in our Shaikh Al Albani’s (speech) and he was preceeded. But we see that he was incorrect and it is his unrestricted statement that doing actions of Kufr do not take a person out of the religion. And this is incorrect from the Shaikh and goes against his own methodology when he practices it. It is an incorrect statement. **And also his (Shaikh Al Albani’s) statement that actions are a condition of completeness of Imaan with the fact that we see in his footnotes of Tahaweeyah and other than it that he affirms that actions are from Imaan.** And this is against the belief of the Murji’ah even the Murji’ah Al Fuqaha. **And we, even though we do not agree with him (رحمه الله) with this terminology “Actions are a condition for the completeness” because the one who leaves off actions totally and has never done any actions at all there is no doubt that there is consensus on his disbelief.**⁷

الوجه الأول : هناك إطلاق عند شيخنا الشيخ ناصر و هو مسبوق إليه ، لكن نرى أنه خطأ ، و هو إطلاقه بأن الكفر العملي - لا يخرج من الدين . و هذا خطأ من الشيخ يخالف منهجه هو نفسه عند التطبيق ؛ خطأ لفظي ، و أيضا قوله إن الأعمال شرط كمال في الإيمان ، بينما نراه في تعليقه على الطحاوية و غيرها يقرر أن العمل من الإيمان و هذا ضد مذهب المرجئة ، حتى مرجئة الفقهاء . ونحن و إن كنا لا نوافق - رحمه الله - على مثل هذه العبارة : (أن العمل شرط كمال) ، لأن من ترك العمل بالكلية و لم يعمل عملا مطلقا ، فلا شك في كفره إجماعا . و إن أدق عبارة ينبغي أن يقال هي عبارات السلف ؛ كما قال الإمام البخاري : (أدركت ألفا من العلماء يقولون : الإيمان قول و عمل) هذه أدق عبارة ، أما أن نمتحن الناس بكلمة : هل هو شرط صحة أو شرط كمال

Shaikh Muhammad Ibn ‘Umar Baazmool said:

Unrestrictedly: (to say) that actions are a condition of Imaan. I say: This expression may make someone think that actions are not from Imaan and that Imaan can be established without actions. And this is not the statement of Ahlus Sunnah. What is apparent from the context of his (Shaikh Al Albani’s) speech is that he intends that being deficient in doing good deeds does not render one’s Imaan null and void. Therefore he intends by this statement a refutation upon the one who makes actions a condition of correctness of Imaan that he does not do sin, and that the person does not fall into deficiency, not that he wants that Imaan is established without actions in the first place. **And Al Albani has established that actions must be present to establish Imaan.** As I saw in the second paragraph and I will increase it with some speech by him regarding this issue when he said:

“And upon this when a Muslim says La Ilaha Ill Allah by his tongue, it is upon him to join with it knowledge of this speech in summary and then with detail. If he is that he has knowledge, bore

⁷ <http://www.ajurry.com/vb/showthread.php?t=12404> (Post #6)

witness to the truth and believed, then he is the one who has truly carried out that which is within the Ahadeeth that I have mentioned before. And from it is his statement (صلى الله عليه وسلم) where he points towards something of detail which I have previously mentioned: “Whoever says La Ilaha Ill Allah it would benefit him at a time.” Meaning: this good word after knowledge of its meaning safeguards him from dwelling in the hellfire forever and I repeat this so it would remain in the mind. It is possible that he may not have established by what is followed from it from complete good actions and staying away from sin. However, he is safe from Major Shirk and established what is followed by it and what is obligated by it from the conditions of Imaan from the actions of the heart and what is apparent according to the deduction according to some of the people of knowledge and there is detail in this and this is not the time to go forth (in detail) regarding this topic. (Speech finished) From that which I would like to draw attention to which is important:

That it is upon the Muslim to make effort regarding his speech in *Shar’eeyah* matters to go in accordance with the speech that is narrated in the Noble Qur’an, the Prophetic Sunnah and what has been narrated from the *Salaf Us Saalih*. You see here an example of that. Verily, in the issue of Imaan statements which were not narrated were used regarding it and as a result this cause confusion which was not the intention. **From them is their statement: “Actions are a condition of completeness of Imaan,”** and their statement: **“Actions are a condition of correction for Imaan,”** *for verily the generality of these statements makes one think that these are from the ways of the people of innovation.*

The first of which, when stated in its generality, makes one think that it is the *Madhab* of the *Murji’ah* who say that actions are not from Imaan and that Imaan is established without actions. And the second makes one think, when said in its generality, about the way of the Khawarij, therefore if one is deficient regarding his actions his Imaan is not correct. **And the truth is that these statements are *Mujmal* (meaning that they cannot be understood except if explained) it is a must to clarify them.** Therefore **it is not accepted and not narrated except after explaining in detail the intention of those who say it.** If it is that the one who said that actions are a condition of Imaan that being deficient in actions is a reason for the reduction of Imaan and that it increases in obedience and decreases in sin and it can reduce until it completely leaves if it is that he leaves off actions totally with his ability to do them without anything preventing him from such then this is the meaning of Ahlus Sunnah Wal Jama’ah. **However, the expression is incorrect.** However, if he wants by it that Imaan is established without actions and that actions are not from the reality of Imaan then this is the statement of the Murji’ah...⁸

Comment: Notice the statements of Shaikh Saalih As Suhaimi and Shaikh Baazmool regarding this. They both said that the expression was incorrect and Shaikh Baazmool said **that it is**

⁸ <http://almenhaj.net/makal.php?linkid=8680> (Note: I did not translate the whole article rather I translated what was particular to the discussion)

unacceptable to be brought forth unless a detailed explanation regarding it is given. And for this reason, as aforementioned, the categories of the ‘Ulama regarding such statements are as follows:

- The one who makes the statement sincerely searching for the truth.
- The one who makes the statement because no other information came to him.
- The one who makes the statement yet his other statements and actions show opposite to the incorrect statement.⁹

⁹ <http://www.dawahfromyemen.info/pdfs/WakingupAmjad.pdf>

GENERAL STATEMENTS, QUESTIONS AND ANSWERS.

Shaikh Saalih Aal Ash Shaikh said the following:

Imaan consists of belief, statements and actions. And by this (definition) they (Ahlus Sunnah) differ themselves from the rest of the groups. **For this reason entering the word condition 'shart' shows that such a person does not understand the reality of the meaning of pillar and the reality of the meaning of the word condition** before one researches whether it is a condition of completion or a condition of correctness. **This is not a correct research in the first place.** According to us actions are a pillar of Imaan. According to the Khawarij actions are a condition in the correctness of Imaan and according to the Mu'tazilah actions are a condition for its correctness. According to us it is not like this. But rather actions are a pillar from its pillars.¹⁰

الإيمان: الإعتقاد والقول والعمل. وبه تميّزوا عن باقي الفرق الأخرى.
لهذا إدخال كلمة شرط تدل على عدم فهم حقيقة معنى الركن وحقيقة معنى الشرط.
قبل أن يُبحث هل هو شرط كمال أو شرط صحة، هذا ليس بحثاً صحيحاً لأنه
عندنا أن العمل ركن في الإيمان -
عند الخوارج العمل شرط في صحة الإيمان -
وعند المعتزلة أنه شرط في الصحة -
شرح الطحاوية : 603/1 "...عندنا ليست كذلك؛ بل العمل ركن من الأركان

Statements of Shaikh Saalih Al Fawzaan:

Questioner: May Allah be good to you. Some of those who are ascribed to knowledge say that Imaan is statement and action and belief and actions are extra and complete (Imaan)

Shaikh: This is the same thing they surround this issue, they surround the issue of 'Irjaa. When they saw that Ahlus Sunnah are united regarding Imaan being statements of the tongue, belief in the heart and actions of the limbs they said that this is correct but actions are a condition of completeness it is not in its basis. It is only a condition of completeness!! This is a trial and Allah's refuge is sought. This is a trial, yes and its sin is upon the one who preaches it, this is a trial. This was not known in this country ever until some of those who pretended knowledge (came) and spread this trial between them. Yes.¹¹

لسائل : أحسن الله إليكم، ويقول بعض المنتسبين للعلم أن الإيمان هو قول وعمل واعتقاد ولكن العمل فضل كمال

¹⁰ <http://www.abouasem.net/details-81.html>

¹¹ Ibid

الشيخ : هذا هو، نفسه، يدورون على هذا، يدورون على الإرجاء، لما رأوا أن أهل السنة مجمعون على أن الإيمان قول باللسان واعتقاد بالقلب وعمل بالجوارح، قالوا إيه صحيح، لكن العمل شرط كمال ما هو أساسي، إنما هو شرط كمال فقط !! ، فتنة والعياذ بالله ، هذه فتنة، نعم، إثمها على من بعثها، هذه فتنة، ما كانت تعرف في هذه البلاد أبداً إلا لما جاء بعض المتعلمين فنشر هذه الفتنة بينهم، نعم

Questioner: May Allah be good to you. The person who wrote said that Imaan according to Ahlus Sunnah Wal Jama'ah is that all actions are condition for the completeness (of Imaan) according to Ahlus Sunnah Wal Jama'ah is this true?

Shaikh: This man is lying. **Actions are not a condition of completeness they are from Imaan.** There is no Imaan without actions and no actions without Imaan. The two must come together, statements of the tongue, belief in the heart and actions by the limbs, this is what Imaan is, it increases with obedience and decreases with disobedience. This is the correct definition that is taken from the book of Allah and the Sunnah of the Messenger of Allah and the consensus of the scholars from Ahlus Sunnah. The one who takes actions out from this, this one is from the Murji'ah and 'Irjaa is a way that is false. Yes.¹²

السائل: أحسن الله إليكم، يقول السائل: يقول صاحب كتاب مفهوم الإيمان عند أهل السنة بأن الأعمال كلها شرط كمال عند أهل السنة والجماعة، فهل هذا صحيح؟

الشيخ: هذا يكذب، الأعمال ما هي بشرط كمال، الأعمال من الإيمان، لا إيمان بدون أعمال، ولا عمل بدون إيمان، لا بد من الاثنين جميعاً، قول باللسان واعتقاد بالقلب وعمل بالجوارح، هذا هو الإيمان، يزيد بالطاعة وينقص بالمعصية، هذا تعريفه الصحيح مأخوذ من كتاب الله ومن سنة رسول الله وإجماع العلماء المحققين من أهل السنة والجماعة، الذي يخرج الأعمال عن هذا = هذا من المرجئة، والإرجاء مذهب باطل، نعم.

Question: There are those who say that: "Imaan is statements, belief and actions, but actions are a condition for the completeness of Imaan." And they also say: "There is no disbelief except by the heart." Is that statements from the statements of Ahlus Sunnah or not?

Answer: **The one who says that did not understand Imaan or 'Aqeedah. And this is what we said in the answer to the previous question.** That it is compulsory to learn 'Aqeedah from the people of knowledge and to take it from its corrects sources and the answer to that question would be known.

His statement: Imaan is statement and action and belief... then he says: Action is a condition of the completeness of Imaan and in its correctness this is a contradiction!! How can action be from Imaan and then be a condition and it is known that a condition is outside what it is conditioned for. This is an contradiction from him. And he wants to bring together the statements of the Salaf and the statements of those who came after and he does not understand

¹² Ibid

the contradiction because he does not know the statements of the Salaf and he does not know the reality of the statements of those who came after therefore he sought to join both.

Therefore, Imaan consists of statements, actions and belief and actions are from Imaan and it is Imaan. And it is not a condition from the conditions of correctness of Imaan and it is not a condition for its completeness or other than it from the statements that are being spread nowadays. Therefore, Imaan consists of statements of the tongue, belief in the heart and actions of the limbs. It increases with obedience and decreases with disobedience.

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هناك من يقول : " الإيمان قول واعتقاد وعمل ، لكن العمل شرط كمال فيه " ، ويقول أيضاً : " لا كفر إلا باعتقاد " .. فهل هذا القول من أقوال أهل السنة أم لا؟

: الجواب

الذي يقول هذا ما فهم الإيمان ولا فهم العقيدة ، وهذا هو ما قلناه في إجابة السؤال الذي قبله : من الواجب عليه أن يدرس العقيدة على أهل العلم ويتلقاها من مصادرها الصحيحة، وسيعرف الجواب عن هذا السؤال.

وقوله : إن الإيمان قول وعمل واعتقاد .. ثم يقول : إن العمل شرط في كمال الإيمان وفي صحته، هذا تناقض !! كيف يكون العمل من الإيمان ثم يقول العمل شرط، ومعلوم أن الشرط يكون خارج المشروط، فهذا تناقض منه . وهذا يريد أن يجمع بين قول السلف وقول المتأخرين وهو لا يفهم التناقض، لأنه لا يعرف قول السلف ولا يعرف حقيقة قول المتأخرين ، فأراد أن يدمج بينهما .. فالإيمان قول وعمل واعتقاد ، والعمل هو من الإيمان وهو الإيمان، وليس هو شرطاً من شروط صحة الإيمان أو شرط كمال أو غير ذلك من هذه الأقوال التي يروجونها الآن . فالإيمان قول باللسان واعتقاد بالقلب وعمل بالجوارح وهو يزيد بالطاعة وينقص بالمعصية

The Shaikh was asked yet again:

Question: Are actions a pillar of Imaan or a part of Imaan or is it a condition of correctness "shart kamal" in it?

Answer: This is the same question as the one before. The one who asked this question does not know the reality of Imaan. For this reason he repeats whether or not actions are a part of Imaan or if it is a condition of it because he did not take his 'Aqeedah from the proper sources and from its fundamentals and from its scholars. And as we have mentioned there is no action without Imaan and there is no Imaan without action therefore both of them are the reality of Imaan and actions are from Imaan, and statements are from Imaan, and belief is from Imaan. And all of it is from Imaan in Allah Azza Wa Jal with Imaan in his books, his Prophets and the final day and Imaan in Qadr the good and evil of it.

He was also asked:

Is the difference between the Murji'ah Al Fuqaha and Ahlus Sunnah in the area of actions of the heart or the limbs? And is it a difference that is by statement or meaning? We wish from your eminence clarification

Answer:

The difference between the Murji'ah Al Fuqaha and the majority of Ahlus Sunnah is the difference regarding the actions of the limbs, actions that are apparent such as the prayer, fasting, Hajj. **They say that it is not from Imaan but rather it is a condition of Imaan** whether it is a condition of correctness or a condition of completeness and this statement is incorrect as we know.

And the difference between them and the majority of Ahlus Sunnah is a difference in meaning not a difference in wording because they say that Imaan neither increases nor decreases by actions therefore (according to them) it neither increases with obedience nor decreases with disobedience. (According to them) Imaan of the people is on one level because according to them it is belief in the heart with statements of the tongue and this statement is incorrect as has preceded. Because Allah called prayer Imaan, "And it is not for Allah to waste your Imaan," meaning your prayer to Bait Ul Maqdis. He called prayer Imaan and this is from actions.

And the Prophet (salallahu alaihi wa sallam) said: "Imaan is divided into 70 odd parts the highest of it is the statement La Ilaha ill Allah and the lowest of it is removing something harmful from the street and shyness is a part of Imaan." And these categories some are statements and some are beliefs and some are actions and all of it was named Imaan. He said: Imaan is 70 odd categories and if it was only one thing it would not have been divided.

Maasail Fel Imaan pages 16,17,20¹³

Speech of Shaikh Raajihi

The Shaikh was asked: Are actions a pillar of Imaan or a part of it or is it from the conditions of completeness?

He answered: "Imaan is speech by the tongue and the heart and actions of the heart and actions by the limbs as what came before. **And it is not said it is a condition of completeness** or that it is outside of Imaan or that it is from those things which are compulsory of Imaan or from that which follows Imaan or it is an evidence for Imaan. **All of these are the statements of the Murji'ah.**"¹⁴

¹³ <http://aa.trinimuslms.com/f51/statements-of-shaikh-fawzaan-regarding-using-shart-kamaal-10524/>

¹⁴ <http://www.abouasem.net/details-81.html>

سئل -حفظه الله - أيضا :- هل الأعمال ركن في الإيمان وجزء منه أم هي شرط كمال فيه ؟فأجاب بقوله : "الإيمان قول باللسان وقول بالقلب وعمل بالقلب وعمل بالجوارح كما سبق .ولا يقال : إنها شرط كمال أو إنها خارجة عن الإيمان أو إنها لازم من "لوازم الإيمان أو من مقتضى الإيمان أو هي دليل على الإيمان إذ كل هذه من أقوال المرجئة

He was asked also: There are those who say that Imaan is from statements and actions and belief but actions are from the conditions of the completeness in it. And they say: There is no disbelief except in belief (in the heart). Is this statement from the statements of Ahlus Sunnah?

He answered: These are not from the statements of Ahlus Sunnah. Ahlus Sunnah say Imaan is speech of the tongue, statements of the heart and actions by the limbs and actions by the heart. And from their statements is that Imaan is statements and actions. And from their statements is that Imaan is speech actions and intentions. Therefore Imaan must have four components:

1. Statement of the tongue
2. Statements of the heart and this is affirmation and belief
3. Actions of the heart and this is intention and sincerity.
4. Actions of the limbs. Therefore actions are a part of these four components. **It is not said that actions are a condition for completeness or that it is what is compulsory (from Imaan) these are the statements of the Murji'ah.** We do not know from Ahlus Sunnah a statement that says that actions are a condition of completeness.¹⁵

سئل -حفظه الله - أيضا- : هناك من يقول : (الإيمان قول وعمل واعتقاد لكن العمل شرط كمال فيه)، ويقول أيضا : (لا كفر إلا باعتقاد) ، فهل هذا القول من أقوال أهل السنة أم لا؟

فأجاب بقوله : "ليست هذه الأقوال من أقوال أهل السنة ، أهل السنة يقولون : الإيمان هو قول باللسان وقول بالقلب وعمل بالجوارح وعمل بالقلب ، ومن أقوالهم : الإيمان قول وعمل ؛ ومن أقوالهم : الإيمان قول وعمل ونية ، فالإيمان لا بد أن يكون : بهذه الأمور الأربعة :

1. قول اللسان وهو النطق باللسان -1
 2. قول القلب وهو الإقرار والتصديق -2
 3. عمل القلب وهو النية والإخلاص -3
 4. عمل الجوارح .فالعامل جزء من أجزاء الإيمان الأربعة ، فلا يقال : العمل شرط كمال أو أنه لازم له فإن هذه أقوال المرجئة -4
- ، ولا نعلم لأهل السنة قولاً بأن العمل شرط كمال " السابق

¹⁵ Ibid

Statement of Shaikh ‘Abdullah Al Ghudaiyaan

Shaikh Ghudaiyaan was asked: In this time there is a book on the internet called Dalail Wal Burhaan and it establishes that the ruling on the one who leaves off the actions of the limbs is an issue of difference between Ahlus Sunnah and it is not lawful to dislike it or call people innovators as a result.

The Shaikh answered: **In reality this is the statement of the *Murji'ah*.** This is the statement of the *Murji'ah* who make actions a (condition) for completeness and not in the correctness of Imaan. Meaning they say: If a person believes in his heart and he neither prays nor fasts nor makes ‘Umrah nor makes Hajj and he does all the Haraam acts then he is a complete believer. And this is incorrect.¹⁶

وسئل الشيخ الغديان - رحمه الله - السؤال التالي قال السائل: " ظهر في هذه الأيام كتاب في شبكة الإنترنت بعنوان (دلایل البرهان) ، يُقرّر فيه كاتبه أن تارك أعمال الجوارح مسألة خلافية بين أهل السنة فلا يجوز الإنكار والتبديع فما قولكم ؟

فأجاب الشيخ بقوله : هذا في الواقع هو قول المرجئة ، هذا قول المرجئة الذين يجعلون الأعمال مُكملة وليست شرطاً في صحة الإيمان، يعني يقولون : إذا آمن الإنسان بقلبه، ما صلى، ولا صام، ولا اعتمر، ولا حج، وفعل المحرمات هذا مؤمن تماماً، وهذا " . ما هو صحيح

¹⁶ Ibid

CONCLUSION

With all these quotes it is clear that the unrestricted use of ‘shart kamaal’ by Imam Ibn Hajar and others is frowned upon by the scholars. And the only way that it is accepted is if there is a detailed clarification regarding the usage of this term, otherwise it is not accepted in its generality.

And it is amusing that Amjad Rafeeq, may Allah guide him, has went to the extent of accusing Abu Fajr and myself of Hadadeeyah when our only crime was to clarify that the usage of the unrestricted speech of Ibn Hajar was incorrect regarding the linguistic and legislative definitions of Imaan.

It shows in reality that brother Amjad does not know the reality of the principles of the Hadadeeyah and uses it as a “buzz” word to use whenever someone decides to correct him. And it is a case of:

رمتني بداءها و أنسلت

She threw her poison upon me and then left.

Insha Allah ta’ala something in the near future will be written regarding the Usool of Hadadeeyah from the works of Shaikh Rabee’ Ibn Haadi Al Madkhali and Shaikh Yahya Ibn ‘Ali Al Haajoori.

May Allah guide us to what he is pleased with.

Written by: Musa Millington.

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Time: 12:21 PM